A U M

Thou can'st not call that madness of which thou art proved to know nothing.
—TERTULLIAN.

THEOSOPHY

Vol. XIII September, 1925 No. 11

"THE CYCLE MOVETH"

THEOSOPHICAL MISCONCEPTIONS

It is from this WISDOM-RELIGION that all the various individual "Religions" (erroneously so called) have sprung, forming in their turn offshoots and branches, and also all the minor creeds, based upon and always originated through some personal experience in psychology. . . .

Hence the multi-colored dogmas of the churches. Hence also the thousand and one "philosophies," so called (some contradictory theosophical theories included); and the variegated "Sciences" and schemes, Spiritual, Mental, Christian and Secular; Sectarianism and bigotry, and especially the personal vanity and self-opinionatedness of almost every "Innovator" since the mediæval ages. These have all darkened and hidden the very existence of TRUTH—the common root of all.—H.P.B.: *Is Theosophy a Religion?**

THEOSOPHY is not the first, nor will it be the last, presentation of the Wisdom-Religion amongst mankind by one or another Messenger from the great Lodge of Masters. In the quotation given, the origin of all *sects* is shown to be in some misconceived personal experience in psychology, which the personal vanity and self-opinionatedness of the innovator led him to mold into a finality; the origin of all the so-called *Religions* is shown to be a Message from the Custodians of the Wisdom-Religion—a message which the misconceptions and misapplications of its Disciples and students led them gradually to crystallize into dogmas and ceremonies.

Few are the members of any cult or sect, theosophical or otherwise, who cannot see and point out the divergences, the errors, the falsities in the thousand and one "philosophies" unquestioningly accepted by others, but where is the individual who is continually putting to the proof, not only his own conceptions of his philosophy, but that very philosophy itself? It is in such rare and isolated individuals alone that lie both the hope of race progression and the

**Lucifer,* November, 1888. Reprinted in THEOSOPHY April, 1913, and December, 1922.

possibilities of genuine Chelaship. Mankind is not bettered by religions and sciences—by misconceptions and misapplications of primeval truths—but verily by those few in every generation who work, not for their own progress nor that of their sect or party, but rather to fit themselves by study and self-correction to transmit "the same charge and succession" delivered by the Founders.

The importance of this, the highest service possible to be rendered by any human being to his fellows, is not usually dwelt upon even by the most sincere students. Yet of what avail is it for the Founder to *give* Truth to those who are in quest of it, if, having received, these latter leave it mingled with error, in themselves and before the world, out of mere faint-heartedness? One of the worst possible misconceptions of the nature of Karma is the idea that the Message needs no defence at the hands of its own sincere students—that Truth propagates itself. It is own bed-fellow of that other misconception that the Message can be separated from the Messenger, that we can accept the message and laugh at or give scorn to the Messenger. Without Masters and Messengers who acquire, preserve, and in Their universal Brotherhood *give* those truths of which mankind stands in such desperate need, what is Truth to us? As idle a word as it was to Pontius Pilate. Without students who not only imbibe, but promulgate and *defend* those Truths against enemies without, traitors within, and its corruption by "mediums and natural seers," how long will Truth abide in the world, or be retained by the students themselves? It is, in the first instance, the faint-heartedness of the students that opens wide the door for the medium and the seer to exploit both Messenger and Message, and to substitute their personal experiences in psychology for the principles and practices inculcated by the Founders. Already such innovators have muddied the stream of facts in connection with the Theosophical Movement of our times and have done their best to darken and hide the very Fountain and Source of all true Theosophical teaching and endeavor. It is not to any of these that one need look for the Preservation and Promulgation of that which was given—now, any more than in former periods.

The Preface to "Isis Unveiled" shows very clearly that H.P.B. knew at the very outset of her Mission what she, on her part, had to contend with, for she gave, *seriatim,* the category of those immense classes which would oppose her and her Message. This has all been fulfilled to the very letter. That she also knew what the "searchers for Truth" would have to face on their part, both in themselves, amongst each other, and before the world, is also very plainly set forth. She says that her message is for these only, and forewarns of the ineluctable law of the transmission of all Truth:

It is offered to such as are willing to accept truth wherever it may be found, and to defend it, even looking popular prejudice straight in the face.

She found multitudes willing to receive truth at her hands, but the record shows that she found few indeed willing to *defend* it, let alone defend its Messenger. Amongst all these the letter remained, but the spirit departed, for the Spirit of any Message is in its Messenger, as the Spirit of Wisdom is in the Masters, not in their words. H.P.B. could always defend her Mission, for the proof of the Messenger is in the Message. But she could not be *selfless* and spend her divine energy in defending her own personal *bona fides* and reputation. Here again, misconceptions by students of their Dharma, worked great havoc, for the enemies of her Work assailed, not her Theosophy but herself, the mortal, vulnerable Link between man and Masters. She could always retire behind the impregnable bulwark of her Message and say, "Follow not me or my path; follow the path I show, the Masters who are behind." Attacks upon her Teachings always failed because no one has ever disproved a fact recited by her, no one has ever been able to upset a theorem advanced by her. So it was the visible human H.P.B. who was the target for all that the malice, the fear, the self-interest of her assailants could devise. The timid, the lukewarm, the doubting and fearful among her students offered but a faint-hearted defense of her good name and of her teachings. Her enemies had an easy campaign at all times. The reaction of all this was tremendous. Those who at the outset were most anxious to learn from her, who could not keep from boasting of her "powers," her "phenomena," her "infallibility," and from the feeling that they must be favored and chosen persons because they had come closely in contact with her and her Work, were speedily infected with the virus disseminated by her enemies, and, one and all, came themselves to believe in whole or in part what was charged against her.

Judge alone, in all the host of Western Theosophists, took to *heart* what she had taught of the degradation of former Messages, of the necessity for defending the Truth found—and the bearer of it. So when whispers began among her students that H.P.B. "made mistakes;" that her messages were not always genuine; that she was a "medium" and so could not be wholly trusted; that one must pick and choose which part was genuine, what spurious—Judge declared himself in no uncertain terms. He defended publicly and privately the purity of the Messenger as well as the purity of her Message. After H.P.B.'s death these same whisperers and doubters began to speak openly and boldly their suspicions of her knowledge, of her mission, of her good faith; began to offer their own interpretations, speculations and messages in evidence that they were safer living guides than H.P.B., living or dead. Again Judge took up the

cudgels. He showed time and again the *consistency* of H.P.B.'s life and work no less than the consistency of her Message. *He* had no new message to give, no fresh revelations to make; he but repeated the words, the warnings, the example and practice of H.P.B.; he was prepared to stand or fall on the Truth of the Message, the reliability of the Messenger.

The hue and cry was on. Judge was not assailed by outsiders: it was by Theosophists, the foremost ones in the Society. He was not charged with deviating from the teachings of H.P.B., with deviating from the lines laid down by her of promulgation and practice, with different messages from hers. No; he was charged as she was charged. He was a "medium;" *his messages were in the same handwriting as hers;* he vouched for her as she had vouched for her Masters; he declared that those who were belittling her were the ones who were in error, not she; he declared there was too much hypothetical devotion to the "Brothers" and not enough to Brotherhood; that the Society and the School were not a "hall of occultism"; that Theosophists must practice what they preached; that the Society must prosper by devotion to philosophy and ethics, not phenomena; that Masters had no favorites, H.P.B. no "successor;" that the continuity of the Work depended on studying what H.P.B. had given, on the practice of brotherhood, not on fresh revelations from any source or on "cultivating psychical powers;" that not himself alone, but all the students and the Society itself must stand on H.P.B. and her Theosophy—or fall, and the ancient misconceptions of the race once more corrupt this latest transmission of the Masters of the Wisdom-Religion. All this was to the jealous confirmation strong of their long-nursed suspicions of H.P.B. They could make but one deduction: Judge had fallen victim to the "high example" of H.P.B. herself. No wonder H.P.B. had written "Judge's case is different," and had called on all true Theosophists to defend him "when the time comes"—as it did three years after her death. To get rid of H.P.B. as the guiding Spirit of the Society they *had* to get rid of Judge, her living defender. It had been easy to entertain and sow suspicions of H.P.B.: it was doubly easy to do the same with Judge, for Judge had no one to defend him, as H.P.B. had had in him a defender. So the Society split, and Judge went down to death, dishonored in life by those who should have been his brothers and defenders; dishonored after his death by his own followers, as H.P.B. had been by hers, for they speedily set up a "successor" to Judge as his and H.P.B.'s enemies had speedily set up a "successor" to her.

What portentous misconceptions were involved in all this! Misconceptions from which almost the entire Theosophical world still suffers. H.P.B. not having been defended, Judge not having

been defended, their reputation and their writings speedily fell into neglect, into disuse, into disrepute. The Theosophy of the original and creative period of the Movement, the Objects of the Parent society, the aims and purposes of the Founders—all were lost sight of, and the muddied facts, the contradictory messages of a whole host of mediums and seers, "initiates" and "successors" swiftly replaced the True, as counterfeits unchecked in their circulation speedily drive out the genuine currency of a country. Today the work begun by Robert Crosbie for the resuscitation of the pure teachings of H.P.B., the restoration of the good name of the great Messenger and her Colleague shows what the labors of one humble Defender of the Faith can accomplish. The time must come when every earnest student of Theosophy will learn the one great lesson of the past—that the Teaching cannot be preserved without defending the Teacher; that every student must not only study but emulate the Great Example as well as the great Message—if he would not fail in his Dharma, and in the world's loss himself lose all that he has labored to gain.

The multi-colored Theosophical dogmas, creeds, and sects that have sprung up in the last thirty years are now numerous. Their development is but the repetition of the past history of the Movement on its dark side, as the successive Messengers and Messages from the Masters illustrate the bright side of Spiritual Evolution. History shows that, so far as the world is concerned, the fate of every Message is decided within the first century after its original presentation. If a sufficient number of disciples of the first, second and third generation do not remain true, then the mediums, the psychics and the priests gradually impose on mankind a new religion, and *mis*conceptions of the Eternal Verities once more reign supreme and unquestioned. At the present time all three generations are represented among the living. There still survive Theosophists who knew and worked with H.P.B. and Mr. Judge; there is the generation now on the stage which has imbibed its Theosophy from these survivors and from books; and, finally, there are the children now taking their first lessons who will decide the destinies of the Movement at large from now till 1975. Misconceptions of the Movement, of Masters, of H.P.B., of the Objects of the Parent society, of the Theosophical Society, and of Theosophy itself are certainly rife, not merely in the world at large, but nowhere more than among Theosophists themselves. Surely these did not originate in the Divine nature, whether of Masters or of the Students. Where then? Where else than in human nature itself—"human nature," the synthesis of the "Three Qualities" in Man.

H.P.B. set forth unmistakably the principles and applications of the philosophy and ethics of the Wisdom-Religion, and left no

stone unturned to put her students on guard against the real foes to their spiritual evolution. "Isis Unveiled" is, constructively, a presentation of the fundamental tenets of the Wisdom-Religion. Unless she would leave those tenets to be in their turn darkened and hidden by successive misconceptions and misrepresentations, she must lay bare the sources of error as well as the Source of Truth. Many have construed this and her other works as an "attack" on religion and science. It only shows how little closely they are able to read. She wrote (page XIV of volume I) that "Isis" is an inquiry into their *assumed infallibility,* and, on the same page:

> Our voice is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny, whether of SCIENCE or THEOLOGY.

The real enemy to spiritual evolution has ever been this well-nigh universal human tendency to rely upon Authority—whether the voice of "God" or of his prophet, whether the "guide" of the medium, the visions of the seer, or the infallibility of some bible or creed or ceremony. It is the popular personal misconception of Karma and Brotherhood: that one can reap where he has not himself sown; that another can vicariously do substitute for us in study or in practice, in virtue or in knowledge; that any other Being, however high or compassionate, can avoid for us the penalties of our own ignorance, our own misconceptions, our own mistakes. This "Voice of Authority" is the key-note of human nature. It is not alone the sanction for the priest and the medium, and the cause of the corruption of all pure Religion into mere creeds and sects, but inheres in human nature universally, so that men by nature incline to it, the genuine seeker for Truth the same as others. It is as easy to regard true Teachers and true Teachings as an Authority, and be content with blind faith in them, as it is for the ordinary addicts to worship the gods and scriptures, the priests and rituals of popular religions.

H.P.B. knew that pseudo-scientists and pseudo-religionists would fight to the death to prevent a hearing of the Wisdom-Religion by the world at large. She knew her own students would have to encounter and overcome this bane of Authority in and among themselves. She never claimed any species of authority for herself or for her Masters over the mind or conscience of any one; on the contrary, rejected it absolutely. "It is above everything important to keep in mind," she wrote in "The Secret Doctrine," "that no theosophical book acquires the least additional value from pretended authority." "Let no man set up a popery instead of Theosophy," she wrote the American Theosophists at the same time, "as this would be suicidal and has ever ended most fatally. We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at

best, a pupil-teacher—one who has no right to dogmatize." Again, at the same period, she wrote in "The Key to Theosophy:"

> . . . in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any the better off if such vicarious thought were possible.

Similar citations can be found by hundreds in her writings and no single case can be adduced where she ever departed from these professed principles. She neither punished nor rewarded anyone for agreeing or disagreeing with her views or conduct. She wrote what she had to say of Occult philosophy, ethics, and practice over her own signature. She fortified what she wrote by overwhelming citations, scientific, theological, historical, evidential and argumentative, so that any and every interested inquirer could verify, step by step for himself through his own study and application that what she taught was impregnably true. Inquiry was invited, encouraged, aided and assisted by every means in her power, but she neither pushed nor pulled anyone in any direction. *She* knew that what she wrote was true. *She* knew that she had acquired her own knowledge and powers through no external sanctions, no endowment, no "miracle," but through the self-development of her own mind and faculties. *She* knew that any normal human being could arrive at the same results, by the same methods—*and in no other way*. She was a Teacher of Occultism to those who might choose to become Students of Occultism. If they would not adhere to the Path she showed she used neither spur nor discipline upon truants and recalcitrants.

Students, used to the ways of Authority, wholly unused to the iron Law of Karma that Spiritual and Intellectual evolution depend absolutely upon self-induced and self-devised efforts, could seldom understand why she was not cajoling them, correcting them, reminding them of their duty, setting them tasks and problems. It was a Teaching and a Teacher, a School of Life that left it to the Students themselves to determine their own fidelity and zeal, their own obedience or disobedience to the admonitions given. In no long time, neither H.P.B. nor Judge nor Masters showing any disposition to pose as Authorities or Rulers over the minds and consciences of the students, it was inevitable either that the students would absorb the primary Occult lessons of self-reliance and responsibility or that, like the Israelites in the Wilderness, they would set up gods of their own. Names need not be given. It is enough to say that with the exception of Judge and Damodar every student who was at all prominent in the Society during the life-time of H.P.B. sooner or later began posing as an Authority—and found followers in plenty to accept his claims, his interpretations, his revelations of his

"personal experience in psychology," his "messages from the Masters," as devoutly and as gratefully as ever happened in the long history of Brahmanism, Christianity and Spiritualism.

Was H.P.B. blind to what went on during her life? Did she do nothing to save these students, leaders and followers alike, from the consequences of their own credulity, personal vanity and self-opinionatedness? Why did not she or Judge or her Masters interfere to prevent? Precisely and exactly because it would have been just that—an *interference* with Karma, with the free-will of the students. That she knew well what was going on, that she did all that could be done to provide her students with *material for study*, with warnings against the tendency to pose as Oracles or to listen to them as Authority,—all this is shown in hundreds of places in her writings. One illustration must suffice. It is contained in her article "On Pseudo-Theosophy,"* published in *Lucifer* for March, 1889, a few months after the article, "Is Theosophy a Religion?" Both these articles were written soon after the publication of "The Secret Doctrine," and that work itself was given light at the same time as the formation of the "Esoteric Section." These are all related matters. They took place thirteen years after the foundation of the Parent society, which in that time had already strayed widely from its professed Objects, and whose members were, for the most part, engaged in anything and everything but the pursuit of those Objects and the study of the Message from the Masters imparted by her in furtherance of those Objects.

She wrote:

> What adept or even a moderately-informed chela would ever risk an endless future by interfering with, and therefore *taking upon himself, the Karmic debit of all those whom he would so psychologize as to make of them merely the tools of his own sweet will!*

The great struggle is ever the same. On the one pole the Divine in Nature and in Man: The Omnipresent Deity whose "*impersonality is the fundamental conception* of the Wisdom-Religion, latent in every atom in the Universe," active in Man, perfectly embodied in the Masters; on the other pole, "the gods of the so-called monotheistic religions, *gods created by man in his own image and likeness, a blasphemous and sorry caricature of the Ever Unknowable.*"

Such is the ancient enemy of all true Spiritual and Intellectual Evolution—the "Personal God" idea, that fundamental *mis*conception which has corrupted every great religion into a blasphemous and sorry caricature of the Wisdom-Religion, substituted mediums, seers, priests, with their miracles, revelations, prayers, dogmas and sects, for the Masters and Their teachings of the evolution of the

*Reprinted in THEOSOPHY for August, 1915.

Soul through individual merits and efforts. For the authority of the Man himself as a Spiritual Being, men have ever been misled in their credulity and materialism into accepting the Authority of an outside "God" and his vicars on earth vested with power to bestow or withhold favors, save or damn, according as men surrender their conscience and reason to these Authorities, or dare to stand, under Karma and Reincarnation, on their own Responsibility.

No wonder H.P.B. constantly reiterated that "nothing is more dangerous to Esoteric Truth than the garbled and distorted versions disfigured to suit the prejudices and tastes of men in general." No wonder she solemnly declared to her students "the horror and contempt with which every true Occultist regards the 'Personal God,' so-called, and the exoteric, ritualistic worship of the Churches—be they heathen, or Christian," or "theosophical." No wonder the *Mahatma* "K.H.," in writing to Mr. Hume in 1882 on this very subject of Theosophical Misconceptions, stated the unqualified and unchanging position of the Lodge of Masters:

> Think well over these few words . . . I will point out the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power. *It is religion under whatever form and in whatever nation. It is the sacerdotal caste, the priesthood and the churches. It is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind. Ignorance created Gods and cunning took advantage of opportunity.* Look at India and look at Christendom and Islam, at Judaism and Fetichism. *It is priestly imposture* that rendered these Gods so terrible to man; *it is religion* that makes of him the selfish bigot, the fanatic that hates all mankind out of his own sect without rendering him any better or more moral for it. *It is belief in God and Gods* that makes two-thirds of humanity the slaves of a handful of those who deceive them under the false pretence of saving them.

Are those who would call themselves *Theosophists* to compromise, to palliate, to keep silence while ignorance and cunning imposture inflict an added curse to those that already almost overwhelm mankind, simply because such Fetichism miscalls itself theosophical?

WHO ARE THE DEAD?

And finally, do not forget, my dear fellow, that the dead do come to life and that the coldest thing in the world may be made hot by gentle friction.—*W.Q.J.*

WHO are the "dead?" Those who are forever thinking about themselves. They may be walking about in human bodies—"living" so far as the physical eye can determine; they may be plunged in the subjective states which supervene after the dissolution of the body. In either case, "the separation of the principles" has taken place: in the first instance temporarily, with the tendency to become permanent; in the second instance permanently, until the new incarnation. The first condition is un-natural; the second, natural. Both are the effects of ignorance.

The mass of mankind represent the "living dead." In the Occident the force of the nature is expended personally, to gain precedence *during* this life; in the Orient it is expended personally, to gain precedence *after* this life—for the life to come. Both East and West, men are thinking about themselves, as separated fragments of the One Life—not as *Units in It.* The thoughts, desires, hopes, fears, anxieties of an entire lifetime centre around that evanescent and restricted congeries of elementals which constitute the personality, and which each being believes to be "myself." Thus is built a wall so heavy and so dense that the Divine Spark cannot penetrate with its vivifying fire.

Such beings are *dead.* They are not incarnate as Souls. And *Manas* not being lighted up, they are to all intents and purposes *mindless men,* hence not yet morally responsible in the true deep sense. This is the Great Orphan, Humanity, of the Sacred Books—the unenlightened majority of mankind.

Students of Theosophy have no such immunity in moral responsibility. Yet some of them are "dead." Perhaps it might be said more truly that they "go from death to death," rather; because in them is witnessed the partial "lighting up"—the flickering fire which anon flames and anon dies down to near extinguishment. When it is high, they are thinking of others—how they can be reached and helped, how aided and fortified in their struggles towards enlightenment. When it is low, they are thinking of themselves—their knowledge or lack of it, their progress or default of it, their virtues and their vices—all separative, all personal.

How grateful might all students be to all their fellow-students—those who in the exigencies of life and work supply that "gentle friction" which dissipates the coldness, and brings the dead to life! Contacts engender friction, friction engenders heat, heat flares into

flame fed with the fuel of the personality. Then the wall cracks ever so little, and the fire of the Divine Self leaps through to meet and purge away the dross of the lower fire, leaving a resultant steady and refined glow which grows or dies away, in the ups and downs of the student-life, but which at last and inevitably must attain a permanency.

But what of the Great Orphan? If the thoughts of the student are devoted to that, and thus turned away from himself, he need never fear "death."

Who must "light up *Manas*" for struggling humanity, if it is ever to be lighted up? Those who hold the flame—who else? But it is also those who hold a *little* of the flame: the present students of Theosophy in the world, and those to come—who must light up the understandings of those who know still less.

So many look to Masters to do it all. This is a phase of the "personal god idea," mixed in equal parts with the "poor, weak, miserable sinner" notion of Western Christianity. Masters have *Their* work; students have *theirs*. It is all one work, but in the building of any structure a division of labor is necessary—and does any class of workers fail in its duty, the building never becomes erected. Writes a Teacher:

> But some works can only be performed by the Master, while other works require the assistance of the companions. It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it. Once more the elder brothers have indicated where the truth—Theosophy—could be found, and the companions all over the world are engaged in bringing it forth for wider currency and propagation.

And in another place:

> So the Masters have said this is a transition age, and he who has ears to hear will hear what has thus been said. We are working for the new cycles and centuries. What we do now in this transition age will be like what the great Dhyan Chohans did in the transition point—the midway point—in evolution at the time when all matter and all types were in a transition and fluid state. They then gave the new impulse for the new types, which resulted later in the vast varieties of nature. In the mental development we are now at the same point and what we now do in faith and hope for others and for ourselves will result similarly on the plane to which it is all directed. Thus in other centuries we will come out again and go on with it. If we neglect it now, so much the worse for us then. Hence we are not working for some definite organization of the new years to come, but for a change in the Manas and Buddhi of the Race.

These are merely other ways of saying that it is the *students* who, having received the flame from their predecessors, must light up the *Manas* of others now here, and others yet to come—who will in their turn light up still others—until the *Manas* of humanity as a whole is lighted up. Otherwise the great mass of men will go to

annihilation, and this immense period of evolution prove a failure—love's labor lost! It is a grave, a tremendous matter! "It may seem indefinite, but it is, nevertheless, very defined and very great in scope. . . . Masters could give now all the light and knowledge needed, but there is too much darkness that would swallow up all the light, except for a few bright souls, and then a greater darkness would come on."

Such is the responsibility of the student of today. Contemplating it, his thoughts inevitably turn away from self; realizing it even a little, he will cease going from death to death in this life, because every effort of his mind and heart will be directed to the amelioration of the conditions of others. Thus, fixing no phases of the passing personality by his thought, none becomes permanent; his instrument expands until it is in sympathetic contact with the race as a whole, and "the Self uses his form as its own."

THE INDWELLING GOD

Many men have arisen who had glimpses of the truth, and fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the *whole* truth that lay behind. The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by any one who can find the way; *the pure in heart see God.*

The trinity of nature is the lock of magic, the trinity of man the key that fits it. Within the solemn precincts of the sanctuary the SUPREME had and has no name. It is unthinkable and unpronounceable; and yet every man finds in himself his god. "Who art thou, O fair being?" inquires the disembodied soul, in the *Khordah-Avesta,* at the gates of Paradise. "I am, O Soul, *thy good and pure thoughts,* thy works and thy *good law* . . . thy angel . . . and thy god." Then man, or the soul, is reunited with ITSELF, for this "Son of God" is one with him; it is his own mediator, the *god* of his human soul and his "Justifier." *"God not revealing himself immediately to man, the spirit is his interpreter,"* says Plato in the *Banquet.—Isis Unveiled.*

THE SIDDHIS

IF WE turn our attention to the great scriptures of the world, we shall find that every important spiritual teacher has left in his teachings definite statements regarding the existence of an immemorial record, a record of "accumulated" facts. In the Fourth Discourse of the *Bhagavad-Gita* the line of descent which the teachings have followed is clearly indicated, as also in the *Mandukya-upanishad,* where the line of descent is traced back to Brahma. It is found in the teachings of Confucius, as well as in those of Jesus, who declared that he came to fulfill the law and the prophets. The Buddha spoke in no vague terms of the race, the line, of Buddhas from which he came, as well as of their immemorial teachings, and said: "I teach what they have taught." Thus, if we are willing to accept "second-hand" proof of the existence of the record, there is abundance of it to be found.

But there is a better method by means of which we can assure ourselves of the existence of this record; it is the method advocated by the record itself, and it leads to the gaining of *first-hand* information. It may be gained by two ways, or stages.

Students of the *Secret Doctrine* are familiar with the term "Vedanta," meaning literally, "the end of the Vedas," the end of that knowledge which has been intellectually grasped, but not actually proven by the individual himself. For instance, all of us have intellectually grasped the fact that the earth is round, but few have actually proven the fact for and by themselves. When we have made the experiment, when we have made a fact a matter of personal knowledge, we are in a very different position than when we accepted the fact only as a reasonable proposition on the authority of another person. The condition of first-hand knowledge is known in the scriptures as "Siddhanta," the end of *proven* knowledge. It indicates that we ourselves have developed those "Siddhis," or faculties, whereby we may know for ourselves that certain things are true. "Vedanta," then, is knowledge, the fruit of intellectual recognition, knowledge accepted on the authority of others; "Siddhanta" is knowledge which is the fruit of spiritual realization, knowledge which is self-proven.

As *Vedanta,* other-proven knowledge, comes as the result of study, so *Siddhanta,* self-proven knowledge, comes as the result of *Yoga.* "Him, who is engaged in the performance of Yoga, who has subdued his senses and who has concentrated his mind in me (Krishna), all the *Siddhis* stand ready to serve." A million intellectually recognized facts about a thing will not give actual knowledge about that thing. It is only as we become *one* with that thing, only

as we merge our consciousness with the consciousness of that thing, that we really understand it. To do this, certain faculties, powers, "Siddhis" are needed.

Siddhis are not necessarily supernatural, abnormal powers; *Siddhis* are those powers which enable us to prove *for ourselves*. The word "Sidh" means "proof." The expert surgeon who possesses self-proven knowledge about the human body possesses *Siddhis* in reference to that body; the astronomer who can calculate the condition of the heavens five thousand years hence possesses *Siddhis* in reference to the solar-system which the ordinary man does not possess. And, just as there are *Siddhis* which enable a man to prove for himself scientific facts, there are also *Siddhis* which do not deal with the training of mental energies, but which demand the highest training of spiritual powers.

We can, then, make the record a matter of intellectual recognition, *Vedanta,* or a matter of spiritual realization, *Siddhanta.* To read about the record in the *Gita* or in the *Secret Doctrine* brings intellectual recognition of the facts contained therein, but to brood over, to assimilate the teachings, to make Yoga with them, brings *Siddhis,* powers by which we can prove those facts for ourselves. With assimilation of the teachings comes *embodiment* of the Teachings. The Masters are constantly spoken of as being embodiments of the Teachings. That is a literal fact. As assimilated food becomes part and parcel of the physical body, so do teachings which we have assimilated become part and parcel of our spiritual self. The Masters are those who have thoroughly assimilated the teachings contained in the Record, and thus are embodiments of it in a very real sense.

Where do They carry the Record? "In the volume," it is said, "of the brain." So it was transmitted, in the early races, from generation to generation, from race to race, transcribed from the tablets of memory to the tablets of memory. Only later, after being checked and verified, confirmed beyond the shadow of a doubt, was it written down. And what language would naturally be used for its transcription, to be read by those having *Siddhis*—spiritual powers? What more natural language than that of the spiritual nature, the Ego, where those *Siddhis* reside?

The language of the Ego is the language of symbols. Just as in England and America English is spoken and understood, on the plane of the Ego the language of Symbols is used. If, then, we would understand the language of the Ego, the study of Symbology is necessary. So, also, when we attempt to learn the language of the Ego, we must make use of that part of the Ego spoken of as *Manas,* and that part of the Ego which is spoken of as *Buddhi,* just

as we would use our senses of sight and hearing in attempting to learn any new foreign tongue.

Now, while it is true that every sound and every form has a symbol, these symbols must be correctly interpreted. True clairvoyance is seeing things straight, not reversed; true clairaudience is hearing things straight, not reversed; for just as impressions made upon the retina are reflected in the opposite manner, so there is a similar reflection of symbols. How, then, can we be sure that we are seeing the symbol in its true light, and not in reversed or reflected form? H.P.B., in a letter to Dr. Franz Hartmann, indicates the answer very clearly: "Every symbol," she says, "must yield *three fundamental truths* and *four implied ones.*" This test, applied, will take our interpretation of the symbol away from the field of speculation into that of exact science.

If a symbol is purely a matter of philosophical speculation, it will yield no fruit. A symbol, to be understood, must be worked out in practical daily life. The symbol of the Serpent biting its own tail, understood solely in its philosophical aspect as Space, Time, Motion, or, as Matter, Spirit, Fohat, does not yield a practical understanding of the language of the Ego; it must be translated into the language of *man* and be understood by him, as *Atma-Buddhi-Manas,* before a complete understanding of its significance is reached. How can the symbol of the Serpent with its three-fold basic meanings and its four-fold implications be understood, unless the Serpent of Human Consciousness be recognized?

The language of symbols must be learned, if we would read the Record first-hand, for all those facts which comprise the Record, those "facts which have actually occupied thousands of generations of initiated Seers and prophets to marshal, to set down and explain, in the bewildering series of evolutionary progress, are all recorded on a few pages of *geometrical signs and glyphs.*" The Soul of things, not the body, is recorded there, and if we would contact this Soul, we must needs develop and use the powers, the *Siddhis* of the Soul which we are. Not by trying to understand the meaning of symbols which are outside ourselves, can we ever hope to read the record. That effort can at best develop in us but the "lower Siddhis," the powers of lower psychism; it is only as we realize that the symbols are in us, that the Record is in ourselves, that those higher *Siddhis* in us will awaken, and enable us to read with comprehension, and spiritual realization the Record which is Constant, Eternal, Immemorial.

HEREDITY AND RESPONSIBILITY

I—EMBRYOGENESIS

Since we have indicated the existence of a power in the human will, which, by concentrating currents of those atoms upon an objective point, can create a child corresponding to the mother's fancy, why is it not perfectly credible that this same power put forth by the mother, can, by an intense, albeit unconscious reversal of those currents, dissipate and obliterate any portion or even the whole of the body of her unborn child? And here comes in the question of false pregnancies, which have so often completely puzzled both physician and patient. (H. P. Blavatsky, *Isis Unveiled,* 1877; I, 402.)

. . . the two chief difficulties of the science of embryology—namely, what are the forces at work in the formation of the foetus, and the *cause* of "hereditary transmission" of likenesses, physical, moral or mental—have never been properly answered; nor will they ever be solved till the day when scientists condescend to accept the Occult theories. . . .

Complete the physical plasm, . . . the "Germinal Cell" of man with all its material potentialities, with the "spiritual plasm," so to say, or the fluid that contains the five lower principles of the six-principled Dhyan—and you have the secret, if you are spiritual enough to understand it. *(Secret Doctrine,* 1888, I, 223-24.)

This habit of speech has led to conceiving heredity as something in itself, an entity, a "force," something that in itself does things—an error that has induced clouds of misconception. (Prof. H. S. Jennings, Johns Hopkins University, in *Scientific Monthly,* September, 1924.)

IN THESE our days, matter with its insatiable demands, nearly undisputed, rules the mind. Intellection is made an instrument for gratification on various planes, soul is held a blank question, a vague hope, a superstition. Nevertheless all that is material in Man is naught else than a candle in the wind. Some hours of pain and passion, and the matrix dissolves, the entity remerges into the darkness whence it came.

If there is nothing more than this, why all such painful maintenance of mastery over nature; why "progress?" For with all his attainments the man of matter has never yet reached a higher haven of bliss than enjoyed by the bird in the hedge. Yet there are no mysteries other than of our own creation; no man need wonder as to a hereafter—*if the solution is more attractive to him than the mere satisfaction of desire.*

Beyond life implies *before* life. The processes of Nature are orderly, continuous, and logical; and never yet was seen creation *ex nihilo.* A solution of the "mystery" of death involves solution of the "mystery" of birth, and both are only opposite sides of the same gate. We shall look in vain for another.

Creation may be viewed from within or from without. Within, image arises from desire; will flows into image, and proceeding

along its graven channels, flowers into the creation of act. From habit of thought comes moulding of character, flux of circumstance, alteration of bodily secretions. To some degree we all know of this creation for ourselves. Why assume that Nature divides itself, that "external" creation has not the same *rationale* behind it—the more so as no philosopher has satisfactorily drawn the line between "internal" and "external?"

Human power creates by image, will, and matter; "extra-human" power creates likewise, unto the composition of the body itself. Shall we elaborate according to modern science?

H. P. Blavatsky called Embryology "the dark mystery of Science." The words are as true now as they ever were. The multitudinous facts discovered possess little coherence except to the student of Theosophy.

"Life" begins with the fertilization of the egg. Why fertilization? Lower forms need it not. But Theosophy indicates that at this evolutionary stage all forms of organic matter are highly specialized, each class of "lives" having its own functions. The *Ocean of Theosophy* (1893) states that certain foods do not lead to reproduction. Those foods, as science finds thirty years later, are the ones which do not contain "Vitamine X."

"All experience" has to be acquired by the Life-Principle in its rise from stone to full self-consciousness. It has to be acquired by self-identification with all possible forms of matter; by learning and teaching, impressing and being impressed. Hence the universal frantic rush into generation, the thirst for sensation in wide ranges. Higher forms have overflowed the Karmic channels of the lower lives; cross-fertilization furnishes the method—the only method—by which the stream of heredity can be infused and all forms experience all influences. In the reproductive cell, the normal number of chromosomes, the "carriers" of heredity, are reduced by unknown forces to half. After union, the normal number is restored —compounded half and half of the products of each progenitor.

An unknown influence radiates from a focus in the incipient embryo, differentiating the cells as it proceeds. If part of the mass is changed in position, cells which would have become lungs become skin, and so on. *This unknown, invisible factor is absolute master of its materials and of the future form.*

> It is proved that any particular cell may become a part of any one of these structures, depending on its relation to the other cells, its relation to the pattern. (Prof. Jennings. See above.)

What is this influence, this pattern? It is precisely that which exists prior to the physical, and is not of physical matter; it is *form, idea, energy.*

It is the pattern of the "embryotectonic" process, the delineation of the embryo, described by Dr. A. Weber.

It guides the "biologic ray" discovered by Alexander Curwitsch, which radiates from the center of growth and causes cell division, yet is immaterial and non-chemical. (*Scientific American,* December, 1924.)

It is also the patterning power described by B. Haecker, and in our view is the same force which causes the stoppage of change in a species which has reached the limit outlined. (*Scientific American,* November, 1924.)

And who can deny that this faculty of Nature is the one manifesting in the imitative and copying power of Nature found working in all parts? What did Plato mean by teaching "privation, form, and matter" as the essentials to the formation of a body? What forms the "astral body" described in the *Ocean of Theosophy,* p. 38 *et seq?*

Shall it be denied that form is a product of imagination? In our hourly mental workings we see form generated by the plastic power of imagination. Whence the invisible forms of Nature?

At least one great scientist has discovered the truth:

> Let us make no mistake; this hypothesis, taken as it stands, is formidable. It revolutionizes entirely our classical concepts of matter and life. To give one example only—from the philosophic point of view, what does the notion of ideo-plasticity signify? It signifies that the idea can no longer be taken to be dependent upon and produced by matter. On the contrary, it is the idea that molds matter, and gives to it form and attributes. This is the complete reversal of materialistic physiology and the organo-centric notion of the individual.
>
> A living being can no longer be conceived of as a mere complex of cells. It appears primarily as a *dynamo-psychism,* and the cellular complex which constitutes its body appears as nothing less than an ideo-plastic product of that dynamo-psychism. (Prof. Gustave Geley, *Scientific American,* November, 1923.)

If ideal pattern is a factor in generation, what is the force which vivifies it? Since 1875, Theosophy has repeated over and over that "Electricity is Light, and both are Life." It is now found that the line between electricity and sunlight is vanishing. More than that, the ultra-violet rays attack and influence *in excelsis* the embryonic centers, the *locus* of conditions in creation, fluidic. The first manifestation of life in the germ is an electric thrill. All life is marked by electrical action. The motion of an arm is caused by setting electrical currents in motion by *will.* Every thought in the brain is accompanied by the generation of electrical currents.

Doubtless the skeptic will refuse to concede that consciousness is the governing factor in embryology. But he cannot successfully deny it, and must perforce retreat uneasily from its power, now grown formidable.

AMONG FRIENDS

"'EGOS who have no Karmic connection with a portion of the globe where a cataclysm is coming on are kept without the latter's operation in two ways: *(a)* by repulsion acting on their inner nature, and *(b)* by being called and warned by those who watch the progress of the world.' "

It was Mr. Browser, of course, who was thus quoting—and quoting with such inevitable accuracy! The talk had turned to the earthquake at Santa Barbara, and to the experience of two students whose house there had been tumbled to the ground—said students being comfortably and naturally in San Francisco at the time, and thus able to view the remains—instead of being viewed.

"But what causes earthquakes anyway?" asked Brother Frederick in whom the near presence of disaster and sudden death had aroused a first-hand interest, instead of the usual second-hand *per* Sister Laura.

" 'Karma operates to produce cataclysms of nature by concatenation through the mental and astral planes of being. A cataclysm may be traced to an immediate physical cause such as internal fire and atmospheric disturbance, but these have been brought on by the disturbance created through the dynamic power of human thought,' " thus Mother, making a slight bow to an enthralled Mr. Browser; for she knows the useful *Aphorisms on Karma* quite as well as he does, and can quote them upon occasion.

"I just *knew* it was coming; I just felt something right *here!*" and Mrs. Crystal clasped her hands against her solar plexus, her eyes widening with a far-away look.

"Quite like the old manner, Laura," said the Judge appraisingly. "There, just hold that pose for a moment," as she looked down and dropped her hands quickly; "now tell us that you don't know how you do these things—that you've always been so from a child."

Everybody laughed, including the lady, who protested that she *did* really feel something. Whereat Captain Blunt issued remarks that sounded like "too much pie," while Brother Frederick stoutly maintained that Sister Laura was "not psychic a bit, not a bit, any more, you know."

Followed some discussion of Aphorism 30, which Mother had quoted; but Frederick wasn't satisfied. "It all sounds very technical," he remarked—"not exactly superstitious, but at any rate, mysterious. Probably I don't understand what you're trying to tell me, for I'm still in the primer class, you know."

The Judge gave him an approving look, for it was apparent that Frederick was sincere in his modest self-estimate. "Why not look at it this way?" said His Honor: "What causes an 'earthquake' in

us? We become irritated, jealous, envious—and then there is an explosion—or maybe we bottle up our feelings, without subduing them really, and then after a while they burst forth all the more malignantly. There is a personal 'earthquake' or 'volcanic eruption.' Some people even become physically sick as a result of their feelings; everybody is to some extent upset, and the bodily processes are affected.

"To understand the genesis of earthquakes, then, one merely has to make a wider application of what he already knows of himself and of his neighbors."

"But the Earth doesn't get angry and upset," objected Frederick.

"Certainly not—except as *we* do," agreed the Judge. "But every time we give way to any emotion whatever, the *effects* are felt in our bodies and psycho-physical natures. What in fact *are* these but the Earth? We take them on when we incarnate; we leave them here when we die—so it is clear that they *are,* to all intents and purposes, the Earth. The common idea seems to be that the Earth is just a ball of mud and rocks—a thing apart from man. It isn't that at all. It is a vast assemblage of sub-human beings. We clothe ourselves in them, thus acquiring bodies and 'lower' natures; and while using them we give them impulses to action—constructive or destructive, in accordance with our thoughts and feelings."

"Then that would make man responsible for earthquakes, tornadoes, and all the rest of the cataclysmic disturbances," reasoned Frederick.

"Certainly—and far more than that: all through Nature there are kingdoms representing the beneficent and maleficent poles of action; man is responsible for these—they are the effects of his ensouling of the 'lives' which constitute them. Our own instruments of earthly contact are made up of these elemental kingdoms, taken in to our human system through food, drink, breath, and in other ways. They are not morally responsible creatures, as a self-conscious entity like man is; they act according to their natures *plus the qualifying impulses we give to them* while we hold them to us. Out from our sphere of influence they go 'ensouled' by human beings who have been using them. This is one of the phases of 'natural impulse' mentioned in the Third Fundamental Proposition of the *Secret Doctrine.*"

"All too often un-natural, I opine," growled Captain Blunt.

"All too often!" agreed the Judge, shaking his head sadly.

"Why, it's like a war, isn't it?" exclaimed Frederick. "Clashings and frictions among men; clashings and frictions engendered in Nature."

"Yes, and the disturbances thus caused come to adjustment at the causal points of disturbance," said Mother. "Thus every

victim of Nature's dispensations—and we are all in some degree victims—*is* that because his share of the ensoulment of Nature has been more mixed with destructive tendencies than constructive ones."

"It puts mankind in a very responsible position—poor little us!" said Mrs. Crystal, with a shudder.

"Remember the Master's phrase, that every thought of man coalesces with (ensouls) an elemental being," remarked Mr. Browser. "It certainly is the doctrine of responsibility."

"Some of these Scientists appear to believe that the earthquakes in Montana had no connection with those in California—what do you think of that, Judge?" asked the Captain.

"Not very much," was the laconic answer. "Why, it's *one* Earth, so everything that happens in it, or on it, is connected with every other similar event. Think of our own body, for instance, if I have a boil on my left ankle, and then another behind my right ear, I'll not be so foolish as to think they have no connection—I'll go to work to clear out my system."

"That's sense," said Doctor, "every thoughtful medical man knows that any disease affecting any organ or part of the body, affects to some extent every other organ, and every other part of the body."

"Well, the Earth as a whole—call it 'Matter'—is the body of mankind as a whole—call it 'Humanity'—and the joint thoughts and feelings of the units of mankind give the tone to the Earth's nervous system, its circulation, its organs, cells, molecules and atoms —for it has them all. The Earth has its prenatal life, gets born, develops, goes through its climacterics, grows old, and ultimately dies—just as any human body does," continued the Judge. "If some of our Scientists could get this true point of view of Mother Earth, they would learn things not now dreamed of in regard to her—and of man's body, too; but taking all objective nature as just that, and no more, they go on collecting facts and erecting theories to account for them—only having to tear down the theories in the light of new facts, an eternal and unproductive process. They never will *arrive* that way."

So our Friends talked on, while meantime millions of dollars in "earthquake insurance" was being written—to a threatening increase in rates! And in one American city the half-dazed citizens were bravely laying plans for wiser rebuilding, facing a difficult situation with the hope and courage which only the existence of Soul can explain. In how many other communities will similar conditions obtain within the next few years? Who can say? It is a period of disillusionment among men and of adjustments in Nature—and is not ended. But out of the pain and destruction lessons may be learned, and something finer, truer and fairer will arise.

"THE DWELLER OF THE THRESHOLD"

KARMA, or Evolution, in the teachings of Theosophy is threefold: Spiritual, Intellectual, and Physical. Monadic, or Spiritual, Karma is alone *individual* to each Soul. All other Karma is participating, is shared with all other beings in many ways, both mentally and physically. Why this is so is clear. We can and do share with others, participate with others, in scene, circumstances and environment; our very body is not our own, but is equally the habitation of "33 crores of gods;" our mind is composed of ideas, desires, feelings, gained from others, participated in by others, consciously and unconsciously to them and to us. But "my Soul is my own," for Knowledge, if it be knowledge, is by its very nature peculiar to the individual—*is* the individual, constitutes whatever of Individuality any one may have. LIFE is common to all beings, Individuality pertains to each. The consummation of all Karma or Evolution is the Individualization of Spirit—a Mahatma or Great Soul.

Karma is almost habitually regarded as external to the individual—hence as *past* karma or *future* karma, or as circumstances, or as what is happening to us, especially what is "bad." Seldom is karma regarded Spiritually: as what we *are*, and as what we are *now* thinking, saying, doing; as our point of view, as our attitude—as Human Nature. "Human nature," wrote a Mahatma, "has changed scarcely at all in a million of years." Here is a definite and direct statement. What does it mean to us?

Allowing say 1500 years as the average cycle of reincarnation it means, for one thing, that each of us has lived out 666 separate physical existences here on earth in the last million years—has suffered and enjoyed the myriads of experiences of earth life over and over again, has repeated and repeated the same physical, mental, moral and psychical round—and is none the *wiser* for it all. How many different religions, philosophies, systems of thought, have we embraced, how many civilizations have we had our share in making, marring and destroying, how many times have we encountered both Truth and Error, both good and evil, in those 666 lives on earth—and our Monadic evolution remained stationary? All our opportunities for Spiritual evolution wasted, traded for sense life and for devachanic dreams.

Here we all are again, human nature still in the saddle, still unchanged, still jouncing us up and down between the "pairs of opposites"—us and our "karma"—Karma still outside of us. Here we all are, we "theosophists," once more "in contact with the knowledge which was ours in former births," and which we lost at death (if we did not lose it earlier), as we lost our body, our mind, our memory. This time, too, as 666 times before at least, we have had

to "begin all over again"—our sole questionable advantage that each time, under the law of acceleration, we run the futile gamut over a little more rapidly; and this counterbalanced by the law of retardation, which makes it a little more difficult each time to come in contact, to hold on, to see clearly, to act resolutely, to "repair the mischiefs done so long ago." Spiritual Karma!

The bad Spiritual Karma of embodied man is manifested in his prevailing attitude and views concerning Deity, Nature, and Man: Human Nature in its contact with Divine Nature. Religion, philosophy, science, ethics, and conduct or morality, are but common denominators for what are, in fact, the individual's ideas and practices, for each particular Monad's *human* nature, which is his *Dweller of the threshold.* This Dweller has to be completely re-formed by the Soul, the enduring Individual, if he would ever become a Disciple of the Masters of Wisdom. Theosophy is not a religion, not a science, not a philosophy, not *anything* within the purview of Human Nature.

This Spiritual bad Karma runs far deeper than any of us realizes. Personal opinion and conduct, as represented by our human notions of brotherhood, of sincerity, of tolerance of virtue and unselfishness, are mere surface indications. Merely to cease rowing with the tide is not enough. The world is full of such drifters, such Dives fed on the fat of the land who give gifts to "charity," who are happy to have the Lazaruses fall to on the crumbs from their tables. Not till a man begins to row against the full current of his own deeply-channeled tendencies and predilections regarding good and evil, right and wrong, not till he begins to fight for an open mind, a pure heart, an eager intellect, not till he begins to study and discipline himself as an outsider, and a rank outsider at that, does he even faintly sense what a veritable Devil his own human nature is.

The record told in *The Theosophical Movement* is the story of the battle waged by the various "aspirants to Chelaship" against their own human nature—in the beginning. They began with "all the glory of a fresh enthusiasm," full of faith in Masters, in H.P.B., in Theosophy; very humble, very distrustful in respect of themselves, *i.e.,* their own human nature. Pretty soon, if they were dead in earnest, things began to happen—and not the things they had been expecting to happen! *Other* Probationers said and did things they did not "like;" so those other students were wrong. Next, H.P.B. said and did things they did not understand; hence *they* were "misunderstood" and "mistreated." "In no long time" they saw better, knew more, and were better conducted than their erstwhile "teacher." Did they, in their new-found "wisdom," try to correct the other students and their Teacher? They did.

No veritable Mahatma, it is entirely safe to say, was ever one-half so sure of the Good LAW, as these Candidates soon were of

their own infallibility. Nor did all this cease with the death of H.P.B., the removal of her "personality," as they loved to call it, so that all that was left was her recorded Theosophy. By that time there were many who had already "progressed" so far that they were themselves more competent "teachers," far nearer "the threshold of divinity" than ever H.P.B. or her Masters claimed to be, or than any devoted Student claimed them to be.

Human Nature! Human nature so sure of itself that it was ready to serve as Authority and Sanction to all other men, to deliver "messages," to decide all questions at issue, to act as *Guru* to the whole world. Thus arise the religions, the sects, the confusions, the failure once more to achieve any Monadic, or Spiritual evolution.

How have we understood the Divine Discipline, O Arjunas?

UNIVERSAL BELIEF IN SOUL

From the remotest antiquity *mankind* as a whole *have always been convinced of the existence of a personal spiritual entity within the personal physical man.* This inner entity was more or less divine, according to its proximity to the *crown*—Chrestos. The closer the union the more serene man's destiny, the less dangerous the external conditions. This belief is neither bigotry nor superstition, only an ever-present, instinctive feeling of the proximity of another spiritual and invisible world, which, though it be subjective to the senses of the outward man, is perfectly objective to the inner ego. Furthermore, they believed that *there are external and internal conditions which affect the determination of our will upon our actions.* They rejected fatalism, for fatalism implies a blind course of some still blinder power. But they believed in *destiny,* which from birth to death every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided either by that presence termed by some the guardian angel, or our more intimate astral inner man, who is but too often the evil genius of the man of flesh. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable *law of compensation* steps in and takes its course, following faithfully the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the net-work of his own doing, then he finds himself completely under the empire of this *self-made* destiny. It then either fixes him like the inert shell against the immovable rock, or like a feather carries him away in a whirlwind raised by his own actions.—*Isis Unveiled.*

LIFE'S GREATEST PROBLEM

FOR all beings and at all times there is forever the same great problem. The whole of our experience—no matter who we are, what our surroundings, what our religious ideas—is expressible in the two terms of reaction called good, or evil. The real language of the Soul is not a multiplicity of words, but in that very "yea, yea" and "nay, nay" of which Jesus spoke: all our actions in relation to others are spelled by them in terms of "yea" or "nay," that is, good or evil; all the multitudinous actions of multitudinous beings upon us are spelled by us in, "This is good; this is evil."

Every religion treats of good and evil. Our own Bible, in the Old Testament, treats of evil in terms that a child ought not to misunderstand, and would not misunderstand, did he question the statements made which invite question in the recital of "creation." It is said that after the heavens and the earth and the various creatures of the kingdoms below man were fashioned and established on this earth, the Lord God created man. (The Hebrew words read: "Male-female created he *him,*" thus showing that the first of mankind was hermaphrodite.) But when the Lord put Adam and Eve in the garden—the Garden of Eden—where was everything that existed outside of Eden, He bade them beware of a certain tree in the midst of that Garden—the Tree of the Knowledge of Good and Evil. At the instigation of the Serpent, Curiosity, they ate of its fruit; but the Lord, discovering that they had thus eaten, said, "You have become as one of *us.*" (On that basis Jehovah must have been one of many gods!)

Jesus approached the same problem of evil treated in the Old Testament from an altogether different point of view, although that point of view is no more popular now than when Jesus gave it, and men *know* that they have not learned to solve the problem of life from religion. The whole history of mankind has been the history of man's inhumanity to man on account of sectarian religion. No religion solves the problem of good and evil. No science solves the problem of good and evil. What man, save an isolated individual here and there, can be found to truthfully say that he *has* solved the problem of good and evil?

Everywhere—in the United States, in Europe, in Asia—men are questioning their religion, questioning their statesmen, questioning the established order of life about them, whatever it may be; but they are questioning, socially, economically, politically, religiously in terms of suspicion, of distrust, of fear. What statesman trusts any other statesman? What nation trusts any other nation? More terrible still, what religion trusts any other religion? What sect of the same religion trusts any other sect? So, the questioning

is not as a child questions its parent, the friend a friend; not even as a customer questions the merchant, and certainly not as a pupil questions the teacher. Why? Because men's most sacred illusions are fast beginning to be found to *be* illusions: the things they formerly trusted *without* a question they now begin to suspect should have been watched as a thief or a robber.

Theosophy shows that it is in precisely those illusions men have cherished as the most holy and sacred they must look for the actual source of all their miseries. From the Theosophical standpoint, it is the prime duty of every being to *know,* not just to believe. There is nothing in this universe that it is forbidden for a man to know; there is no question that it is forbidden any man to ask. Theosophy is, in fact, a system of education whereby and wherein any man can know for himself, physically, astrally, psychically, intellectually, morally, and spiritually, that all the terrible problems of life which confront mankind, which constantly destroy civilizations in great cycles as they destroy nations in smaller cycles and untold millions in still lesser cycles—all these are caused by ignorance. They need not be.

Theosophy holds that the road to the solution of our troubles is not difficult, if we will realize in the first place that the good by which we benefit from moment to moment is not given us by any God; that the woes from which we suffer are not inflicted on us by any Devil; that we need not act on the basis that we are poor miserable sinners, incapable of doing anything for ourselves, blind pawns in a terrible game played back and forth between God and Satan—stakes alternately won and lost in the sardonic gamble. We are called on to examine what is *behind* our physical nature, our mental, our moral, or spiritual, nature.

As soon as *we* realize that *we* are Life, fundamentally and absolutely, we know that we are not a "creation." No man can imagine a time when Life was not; no man can imagine a time when it will cease to be. Life antedates, underlies, pervades, and will succeed any and every form of conditioned existence. No matter what kingdoms of nature we may be thinking about, or what we may imagine existence to be like for other beings in this or any world, first, we have to postulate Life. Whether our God is a good God or bad God, he is Life; whether our Devil is a weak Devil or powerful Devil, he is Life. To realize, then, that there is but One Life, and that we are Life, is also to unavoidably perceive that the Life which is in us, the Life which *is* ourselves, is no more different from the One Life than a drop of water is different from the ocean. This is to see that every religion is simply the attempt of other men, some more wise and some more foolish, to solve the immense problem of the One Life and of the beings in it. One who thus sees does not

despise religionists any more than he despises his neighbor or his child; but he ceases to shut his eyes and "swallow" whatever is handed him in the name of "God."

We *are* immortal, but we have imagined ourselves to be mortal, because our body is mortal. Therefore, we think *as* mortals, even when we think of the immortal; we think *as* physical beings even when we think of the metaphysical; we think *as* animals even when we think of the moral and immoral; we think as if we and we alone were the center of the whole universe when we think of good and evil. In an actual, concrete and working sense, we do not think of good and evil as related to the One Life: we think of good and evil, not as related to France, Japan, and Germany; not as related to the generations to come; not even as related to the beings round about us in the supreme intimacy of our own heart's circle. In plain terms, good and evil means to most of us, "What do *I* want?" "What can *I* have?" "What will become of *me,* O God?" Hence, we are like a blind man—drunk, at that—sitting at the steering wheel of a high-powered automobile: the wrecks, collisions, the infinite havoc he creates to the rest of traffic on the same highway of life, the woes and sorrows he himself suffers are nothing whatever to him, because he is persuaded he is the only one sober, the only one who can see clearly. He will blame God, Nature and man —anyone and everything but himself for the havoc he causes and the havoc he suffers. Why? Because he has never really questioned what Nature means by constantly saying, "nay, nay," when what he desires is "yea, yea."

Behind all the vast array of nomenclatures and relations, we need to see that the whole of our contact with Nature is expressible in the two words, "good" and "evil;" that our experience with it always has been and always will be expressible in terms of justice and injustice, good and evil. Then we are prepared to consider the Life behind the good and evil experiences, prepared to see that everything else in the universe is Life and "lives," all under the law of unity, all under the law of continuity, all under the law of contact with all others, *all under the law of good and evil*—Karma.

We constantly discuss other people in terms of their virtues and their vices; in terms of their strength and of their weakness. We constantly discuss the universe in terms of form, of physical appearance, in terms of notions as to this, that, or the other thing; whereas, what we are contacting all the time in all these phases is the One Divine Reality—Life. Here is Life in this form; this is Life in another form. I myself am Life in still another form. All are going to school, and Life itself is the Teacher. Realizing this, a man begins to get something beside good and evil, something beside pleasure and pain, something beside all those things we fight and

hew and hack each other over—he begins to get acquainted with Life—with the Life in the dust, with the Life in the air, with the Life in the fire, with the Life in the vegetable, with the Life in the animal kingdom, with the Life in his fellow human beings, with the Life in the Invisible.

It is the assumption of our divinity to take on our own responsibility for what we shall think and for what we shall do; to accept as our own reaping of what we sowed in whatever befalls; to determine, when evil befalls, that we shall sow differently; not from the basis of, "What do *I* want?" "What can *I* have?" "What will become of *me?*" but in wisdom, in compassion, in service. Until we have dared become Columbuses of the Soul, we shall never gain that Freedom of Soul for which we long—the freedom of the Great Soul—the Mahatma, for whom Nature holds no secret in all her kingdoms. Such Great Souls say to those seeking to solve the Great Problem: "To live to benefit mankind is the first step; to practise the Beatitudes is the second."

THE COMING RELIGION

Be this as it may, *the religion of the ancients is the religion of the future.* A few centuries more, and there will linger no sectarian beliefs in either of the great religions of humanity. Brahmanism and Buddhism, Christianity and Mahometanism will all disappear before the mighty rush of *facts.* "I will pour out my spirit upon all flesh," writes the prophet Joel. "Verily I say unto you . . . greater works than these shall you do," promises Jesus. But this can only come to pass when the world returns to the grand religion of the past; the *knowledge* of those majestic systems which preceded, by far, Brahmanism, and even the primitive monotheism of the ancient Chaldeans. Meanwhile, we must remember the direct effects of the revealed mystery. The only means by which the wise priests of old could impress upon the grosser senses of the multitudes the idea of the Omnipotency of the Creative *will* or FIRST CAUSE; namely, the divine animation of inert matter, the soul infused into it by the potential will of man, the microcosmic image of the great Architect, and the transportation of ponderous objects through space and material obstacles.—*Isis Unveiled.*

UNIVERSAL APPLICATIONS OF DOCTRINE*

DURING the last few years in which so much writing has been done in the theosophical field of effort, a failure to make broad or universal applications of the doctrines brought forward can be noticed. With the exception of H. P. Blavatsky, our writers have confined themselves to narrow views, chiefly as to the state of man after death or how Karma affects him in life. As to the latter law, the greatest consideration has been devoted to deciding how it modifies our pleasure or our pain, and then as to whether in Devachan there will be compensation for failures of Karma; while others write upon reincarnation as if only mankind were subject to that law. And the same limited treatment is adopted in treating of or practising many other theories and doctrines of the Wisdom Religion. After fourteen years of activity it is now time that the members of our society should make universal the application of each and every admitted doctrine or precept, and not confine them to their own selfish selves.

In order to make my meaning clear I purpose in this paper to attempt an outline of how such universal applications of some of our doctrines should be made.

Before taking up any of these I would draw the attention of those who believe in the Upanishads to the constant insistence throughout those sacred books upon the identity of man with Brahma, or God, or nature, and to the universal application of all doctrines or laws.

In *Brihadaranyaka Upanishad* it is said:[1]

"Tell me the Brahman which is visible, not invisible, the *atman* who is within all?

"This, thy Self who is within all. . . . He who breathes in the up-breathing, he is thy Self and within all. He who breathes in the down-breathing, he is thy Self and within all. He who breathes in the on-breathing, he is thy Self and within all. This is thy Self who is within all."

The 6th Brahmana is devoted to showing that all the worlds are woven in and within each other; and in the 7th the teacher declares that "the puller" or mover in all things whatsoever is the same Self which is in each man.

The questioners then proceed and draw forth the statement that "what is above the heavens, beneath the earth, embracing heaven and earth, past, present, and future, that is woven, like warp and

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*This article by William Q. Judge is reprinted from *The Path*, October, 1889.

[1] III Adh., 4th Brah.

woof, in the ether," and that the ether is "woven like warp and woof in the Imperishable." If this be so, then any law that affects man must govern every portion of the universe in which he lives.

And we find these sturdy men of old applying their doctrines in every direction. They use the laws of analogy and correspondences to solve deep questions. Why need we be behind them? If the entire great Self dwells in man, the body in all its parts must symbolize the greater world about. So we discover that space having sound as its distinguishing characteristic is figured in the human frame by the ear, as fire is by the eye, and, again, the eye showing forth the soul, for the soul alone conquers death, and that which in the *Upanishads* conquers death is fire.

It is possible in this manner to proceed steadily toward the acquirement of a knowledge of the laws of nature, not only those that are recondite, but also the more easily perceived. If we grant that the human body and organs are a figure, in little, of the universe, then let us ask the question, "By what is the astral light symbolized?" By the eye, and specially by the retina and its mode of action. On the astral light are received the pictures of all events and things, and on the retina are received the images of objects passing before the man. We find that these images on the retina remain for a specific period, capable of measurement, going through certain changes before fading completely away. Let us extend the result of this observation to the astral light, and we assume that it also goes through similar changes in respect to the pictures. From this it follows that the mass or totality of pictures made during any cycle must, in this great retina, have a period at the end of which they will have faded away. Such we find is the law as stated by those who know the Secret Doctrine. In order to arrive at the figures with which to represent this period, we have to calculate the proportion thus: as the time of fading from the human retina is to the healthy man's actual due of life, so is the time of fading from the astral light. The missing term may be discovered by working upon the doctrine of the four yugas or ages and the length of one life of Brahma.

Now these theosophical doctrines which we have been at such pains to elaborate during all the years of our history are either capable of universal application or they are not. If they are not, then they are hardly worth the trouble we have bestowed upon them; and it would then have been much better for us had we devoted ourselves to some special departments of science.

But the great allurement that theosophy holds for those who follow it is that its doctrines are universal, solving all questions and applying to every department of nature so far as we know it. And advanced students declare that the same universal application prevails in regions far beyond the grasp of present science or of the

average man's mind. So that, if a supposed law or application is formulated to us, either by ourselves or by some other person, we are at once able to prove it; for unless it can be applied in every direction—by correspondence, or is found to be one of the phases of some previously-admitted doctrine, we know that it is false doctrine or inaccurately stated. Thus all our doctrines can be proved and checked at every step. It is not necessary for us to have constant communications with the Adepts in order to make sure of our ground; all that we have to do is to see if any position we assume agrees with well-known principles already formulated and understood.

Bearing this in mind, we can confidently proceed to examine the great ideas in which so many of us believe, with a view of seeing how they may be applied in every direction. For if, instead of selfishly considering these laws in their effect upon our miserable selves, we ask how they apply everywhere, a means is furnished for the broadening of our horizon and the elimination of selfishness. And when also we apply the doctrines to all our acts and to all parts of the human being, we may begin to wake ourselves up to the real task set before us.

Let us look at Karma. It must be applied not only to the man but also to the Cosmos, to the globe upon which he lives. You know that, for the want of an English word, the period of one great day of evolution is called a Manwantara, or the reign of one Manu. These eternally succeed each other. In other words, each one of us is a unit, or a cell, if you please, in the great body or being of Manu, and just as we see ourselves making Karma and reincarnating for the purpose of carrying off Karma, so the great being Manu dies at the end of a Manwantara, and after the period of rest reincarnates once more, the sum total of all that we have made him—or it. And when I say "we," I mean all the beings on whatever plane or planet who are included in that Manwantara. Therefore this Manwantara is just exactly what the last Manwantara made it, and so the next Manwantara after this—millions of years off—will be the sum or result of this one, plus all that have preceded it.

How much have you thought upon the effect of Karma upon the animals, the plants, the minerals, the elemental beings? Have you been so selfish as to suppose that they are not affected by you? Is it true that man himself has no responsibility upon him for the vast numbers of ferocious and noxious animals, for the deadly serpents and scorpions, the devastating lions and tigers, that make a howling wilderness of some corners of the earth and terrorize the people of India and elsewhere? It cannot be true. But as the Apostle of the Christians said, it is true that the whole of creation waits upon man and groans that he keeps back the enlightenment of all. What

happens when, with intention, you crush out the life of a common croton bug? Well, it is destroyed and you forget it. But you brought it to an untimely end, short though its life would have been. Imagine this being done at hundreds of thousands of places in the State. Each of these little creatures had life and energy; each some degree of intelligence. The sum total of the effects of all these deaths of small things must be appreciable. If not, then our doctrines are wrong and there is no wrong in putting out the life of a human being.

Let us go a little higher, to the bird kingdom and that of four-footed beasts. Every day in the shooting season in England vast quantities of birds are killed for sport, and in other places such intelligent and inoffensive animals as deer. These have a higher intelligence than insects, a wider scope of feeling. Is there no effect under Karma for all these deaths? And what is the difference between wantonly killing a deer and murdering an idiot? Very little to my mind. Why is it, then, that even delicate ladies will enjoy the recital of a bird or deer hunt? It is their Karma that they are the descendants of long generations of Europeans who some centuries ago, with the aid of the church, decided that animals had no souls and therefore could be wantonly slaughtered. The same Karma permits the grandson of the Queen of England who calls herself the defender of the faith—of Jesus—to have great preparations made for his forth-coming visit to India to the end that he shall enjoy several weeks of tiger-hunting, pig-sticking, and the destruction of any and every bird that may fly in his way.

We therefore find ourselves ground down by the Karma of our national stem, so that we are really almost unable to tell what thoughts are the counterfeit presentments of the thoughts of our forefathers, and what self-born in our own minds.

Let us now look at Reincarnation, Devachan, and Karma.

It has been the custom of theosophists to think upon these subjects in respect only to the whole man—that is to say, respecting the ego.

But what of its hourly and daily application? If we believe in the doctrine of the One Life, then every cell in these material bodies must be governed by the same laws. Each cell must be *a life* and have its karma, devachan, and reincarnation. Every one of these cells upon incarnating among the others in our frame must be affected by the character of those it meets; and we make that character. Every thought upon reaching its period dies. It is soon reborn, and coming back from its devachan it finds either bad or good companions provided for it. Therefore every hour of life is fraught with danger or with help. How can it be possible that a few hours a week devoted to theosophic thought and action can

counteract—even in the gross material cells—the effect of nearly a whole week spent in indifference, frivolity, or selfishness? This mass of poor or bad thought will form a resistless tide that shall sweep away all your good resolves at the first opportunity.

This will explain why devoted students often fail. They have waited for a particular hour or day to try their strength, and when the hour came they had none. If it was anger they had resolved to conquer, instead of trying to conquer it at an offered opportunity they ran away from the chance so as to escape the trial; or they did not meet the hourly small trials that would, if successfully passed, have given them a great reserve of strength, so that no time of greater trial would have been able to overcome them.

Now as to the theory of the evolution of the macrocosm in its application to the microcosm, man.

The hermetic philosophy held that man is a copy of the greater universe; that he is a little universe in himself, governed by the same laws as the great one, and in the small proportions of a human being showing all those greater laws in operation, only reduced in time or sweep. This is the rule to which H. P. Blavatsky adheres, and which is found running through all the ancient mysteries and initiations.

It is said that our universe is a collection of atoms or molecules—called also *"lives"*; living together and through each the spirit struggles to reach consciousness, and that this struggle is governed by a law compelling it to go on in or between periods. In any period of such struggle some of these atoms or collections of molecules are left over, as it were, to renew the battle in the next period, and hence the state of the universe at any time of manifestation—or the state of each newly-manifested universe—must be the result of what was done in the preceding period.

Coming down to the man, we find that he is a collection of molecules or *lives* or cells, each striving with the other, and all affected for either good or bad results by the spiritual aspirations or want of them in the man who is the guide or god, so to say, of his little universe. When he is born, the molecules or cells or lives that are to compose his physical and astral forms are from that moment under his reign, and during the period of his smaller life they pass through a small manvantara just as the lives in the universe do, and when he dies he leaves them all impressed with the force and color of his thoughts and aspirations, ready to be used in composing the houses of other egos.

Now here is a great responsibility revealed to us of a double character.

The first is for effects produced on and left in what we call matter in the molecules, when they come to be used by other egos, for they must act upon the latter for benefit or the reverse.

The second is for the effect on the molecules themselves in this, that there are lives or entities in all—or rather they are all lives—who are either aided or retarded in their evolution by reason of the proper or improper use man made of this matter that was placed in his charge.

Without stopping to argue about what matter is, it will be sufficient to state that it is held to be co-eternal with what is called "spirit." That is, as it is put in the *Bhagavad-Gita*: "He who is spirit is also matter." Or, in other words, spirit is the opposite pole to matter of the Absolute. But of course this matter we speak of is not what we see about us, for the latter is only in fact phenomena of matter: even science holds that we do not really see matter.

Now during a manvantara or period of manifestation, the egos incarnating must use over and over again in any world upon which they are incarnating the matter that belongs to it.

So, therefore, we are now using in our incarnations matter that has been used by ourselves and other egos over and over again, and are affected by the various tendencies impressed in it. And, similarly, we are leaving behind us for future races that which will help or embarrass them in their future lives.

This is a highly important matter, whether reincarnation be a true doctrine or not. For if each new nation is only a mass of new egos or souls, it must be much affected by the matter-environment left behind by nations and races that have disappeared forever.

But for us who believe in reincarnation it has additional force, showing us one strong reason why universal brotherhood should be believed in and practised.

The other branch of the responsibility is just as serious. The doctrine that removes death from the universe and declares that all is composed of innumerable lives, constantly changing places with each other, contains in it of necessity the theory that man himself is full of these lives and that all are traveling up the long road of evolution.

The secret doctrine holds that we are full of kingdoms of entities who depend upon us, so to say, for salvation.

How enormous, then, is this responsibility, that we not only are to be judged for what we do with ourselves as a whole, but also for what we do for those unseen beings who are dependent upon us for light.—*W.Q.J.*

LIVING THE LIFE

DEAR COMPANIONS:

The letter you send is very interesting. The writer asks only one question: "Why do all religions look upon the cheerless side of life only as if the other side did not exist?" We presume that the only answer to this question would be that the religionists and theologians are ignorant—and ignorance, as we know, is the parent of fear. The *Founders* of the world religions, however, did not present merely "the cheerless side." They one and all enunciated the doctrine of *hope,* for almost without exception their teachings cannot be understood except on the basis of *reincarnation*—in fact, many of them directly taught it—and reincarnation is the "doctrine of hope."

We think the questioner must have been weary and world-worn when he wrote that letter, for truly Theosophy does not over-emphasize "the cheerless side" of life at all. It supplies a logical common-sense explanation of existing things; and once a man understands what life is for and what it truly means, together with its great possibilities, he can no longer dwell on the "cheerless side" but feels the greatest confidence, hope and cheerfulness—and has a true basis for the feeling.

The fact that Law rules in everything and every circumstance (Karma) is evidence that exact justice is the rule of life. As soon as one sees that there is no "God" to condemn or punish him and that he can only get that which belongs to him—and will surely get everything that *does* belong to him in a Universe of Law—then he has no reason for being "cheerless" but feels satisfied, responsible, and confident. And no matter how much we may have transgressed or how little we may have known in the past, as soon as we sense the truth of Reincarnation (as the process by which Law rules) we realize we can set up better causes and make the future what we wish.

The longer anyone studies along Theosophical lines and the more he makes the Philosophy a basis for thought and action, the more fully, we believe, he will see the beauty and possibilities of life, and the tremendous opportunities it affords those who are willing to serve.

Yes, as the questioner says, the vast mass of people do suffer; but the law (inherent in themselves) brings them the suffering because they earned it. All of them experience *some* joy as well as suffering; the law brings them that because they earned it. Many of them who now suffer most pay the penalty for their transgression against the rest. But in time the compensation will come. Further-

more, we always have the power of choice—if only in the attitude we take toward the circumstances of life.

He speaks of the tremendous task Theosophy has. That is true but we, as students, need not worry about that. We can only do what we can do—and remember that the Master's hand is over all. They know when the times are ripe for beginning a work; They know what to expect; otherwise They would not be "Masters of Wisdom." It is pioneer work for those now in the world, and by doing what we can now we make ourselves a place in the future into which we will come under law. Perhaps he has not thought of that.

Well, these are a few of the thoughts that the letter aroused—perhaps you can find something in them of use. And now must close, as it is late. With best love, as ever—*R.C.*

WITHOUT MONEY AND WITHOUT PRICE

"The tree is known by its fruits." Side by side with passive mediums in the progress of the world's history, appear active mediators. We designate them by this name for lack of a better one. The ancient witches and wizards, and those who had a "familiar spirit," generally made of their gifts a trade; and the Obeah woman of En-Dor, so well defined by Henry More, though she may have killed her calf for Saul, accepted hire from other visitors. In India, the jugglers, who by the way are less so than many a modern medium, and the *Essaoua* or sorcerers and serpent-charmers of Asia and Africa, all exercise their gifts for money. Not so with the mediators, or hierophants. Buddha was a mendicant and refused his father's throne. The "Son of Man had not where to lay his head;" the chosen apostles provided "neither gold, nor silver, nor brass in their purses." Apollonius gave one half of his fortune to his relatives, the other half to the poor; Iamblichus and Plotinus were renowned for charity and self-denial; the fakirs, or holy mendicants, of India are fairly described by Jacolliot; the Pythagorean Essenes and Therapeutæ believed their hands defiled by the contact of money. When the apostles were offered money to impart their spiritual powers, Peter, notwithstanding that the Bible shows him a coward and thrice a renegade, still indignantly spurned the offer, saying: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." These men were mediators, guided merely by their own personal spirit, or divine soul, and availing themselves of the help of spirits but so far as these remain in the right path.—*Isis Unveiled.*

HEALING, FOR PAY*

Question—Is it intended to be conveyed, in answer to Question LXVIII, that true Occultists and sincere Theosophists would countenance or practice any lawful arts of White Magic for pay?

Answer—My reply to this would be that the taking of pay for any act of "White Magic" is untheosophical and injurious to the taker. The example of all great men known to history or Scripture is against the taking of pay in such cases. Jesus would not take it, nor Apollonius, nor Buddha, although, if persons insisted, they were allowed to donate food or for food. Buddha depended upon voluntary contributions of food, and accepted the gift of a garden or park from a rich man for the use of the disciples, but not for himself. A "right means of livelihood" does not permit the practice of powers belonging to another plane than this for pay. If we have to starve unless we take pay for what the querist calls "arts of White Magic," then, I say, starve, and you will be the better off.

The accepting of pay at once takes away the character of White Magic from the act and makes it Black, for there is a selfish purpose in receiving the pay which no amount of argument or self-cheating can remove. There are many degrees of "Black Magic," running all the way from effort to get money for food up to deliberate, conscious work for self alone. If one has the natural gift of healing and then takes pay for its use, he is cheating. This is wide apart from the practice of medicine, which you have to give effort, time, and money to acquire.

But if a natural healer or a "spiritual healer"—to use a most absurd term now in vogue in America—practises healing, and takes of alms only enough for sustenance, there is no Black Magic. But all such healers can ask themselves if they have made money, saved money, bought property, lived in luxury on the proceeds of their art or practice—or whatever they call it—and, if they have, then certainly they have "robbed the gods," who gave freely a power and compelled no pay. The "gods" see these things, and have a time and place when and where the stolen property has to be accounted for.—*W.Q.J.*

**The Theosophical Forum*, September, 1890.

ON THE LOOKOUT

The Woe of India

India under alien conquerors, India subject to vast famines, ravaged by outbreaks of cholera and the bubonic plague, steeped in the opium habit, India with child marriage, with two out of every three babies dying before the age of childish speech, with more than 90 per cent illiteracy—this is the India pictured in Western imagination. Nor is this a mirage, but unspeakably true, representable only in statistics which report but do not remedy. But the real woe of India is not any or all of these miseries. It is "untouchability"—Sixty Millions of her inhabitants, believed by other Two Hundred Millions, and by these Sixty Millions themselves, to be so damned by incurable "Karma" that their touch, their approach, their very shadow even, is defilement and pollution worse than pestilence to their fellow Hindus. Yet this is *Aryavarta,* country of the Vedas, of the Upanishads, of the Vedanta, of the Rishis of old, "Mother of Religions." What hath wrought this woe? "Religion," sectarianism, man's inhumanity to man in the name of all that is held most sacred by the heart of human beings. No Westerner, above all no Christian, need pity from the lofty summit of superior virtue this resultancy of an infernal faith. What is the Christian concept of hell but an endless and unendurable Untouchability after physical death?

Writing in the Manchester (England) *Guardian* of June 26, C. F. Andrews tells something of the great and almost silent struggle now going on in India to remove by moral force this hereditary curse—struggle that is the real mission of the heroic M. K. Gandhi. Mr. Andrews was originally an Anglican Missionary who went out to "save" Indians by converting them to Christianity. Coming in contact with this hell itself before his eyes, finding no explanation in his own faith, he found it in the very scriptures of this forsaken land. His humanity rose above sectarianism, he embraced "the Religion of Duty," joined forces, first with Rabindranath Tagore and then with Mr. Gandhi, and is working without cease to teach the Spiritual causes of these physical and moral woes. The great Objects of Masters and of the Theosophical Movement have thus awakened the souls of two men, physically, representatives of conqueror and conquered, spiritually, embodied exponents of Universal Brotherhood. We can quote but a few sentences from Mr. Andrews' article:

> More than once I have tried to approach them (the "untouchables") in order to show pity and sympathy, but they have fled at my approach. . . .
>
> Since the national movement . . . these inhuman barriers between man and man have been rapidly breaking down. . . .

The current of Indian life moves surely forward to-day on the tide of progress. . . .

Just as the curse of untouchability must be abolished, so also must this curse of opium. What the Government (of India) failed to do in sixty years in reducing consumption Mahatma Gandhi's visit (to Assam) accomplished in a single month.

Three Views of Evolution

The "Bible in the public schools," "true morality," "Prohibition," "heresy," and "evolution" are all issues prominently before the popular mind. They all relate to one and the same basic conception, no matter how the various protagonists and antagonists wage war with each other and among themselves. Fundamentalist, Modernist, and Scientist are but terms to represent three views of Nature and of conduct. The "average man"—the vast lay majority—is neither the one nor the other; has neither knowledge nor convictions of his own, but is rocked back and forth in a narrow arc of action, as the fortunes of war alternately favor one or another of the contending forces. Mr. Average Man is precisely like the water of the ocean piled into waves which seem to move steadily forward in resistless phalanxes, but in fact merely bends back and forth the same as a shaken tree, without ever leaving its anchorage. That is why one of the *Mahatmas* once wrote that "human nature" *(i.e.*, the "average mind") "has changed scarcely at all in a million of years." "Motion" or "Karma" is, in this sense, *the transmission of an impulse*. It is the *impetus* that travels, not the tree, or the water, or the "average mind." The moment the impetus has passed, these relapse into their original inertia, till once more stirred by some fresh stimulus, in the same or a new direction. Mankind at large is religious, is scientific, is liberal, is bigoted, is equally capable of sacrifice or self-indulgence, of vice or virtue, according as it is moved. In itself it is none of these things. Spiritually it is asleep. Mentally and morally it is lethargic when not uneasily dreaming. Just now it is dreaming once again the old dreams. A few will be awakened. The most will slumber once more as soon as "the tumult and the shouting dies." Meantime the issues as understood by the fighters have been very clearly set forth by champions of each.

Fundamentalism

Writing in *The New York Times* of June 21, J. Gresham Machen, Assistant Professor of New Testament Literature and Exegesis in Princeton Theological Seminary, submits "What Fundamentalism stands for Now, defined by a Leading Exponent of Conservative Reading of the Bible as the Word of God." This is the heading given by *The Times* to Professor Machen's article, and will itself bear close study. Professor Machen himself cannot

be charged with vagueness or evasion. He is definite, even if his definition be not acceptable. He says:

> The term fundamentalism is distasteful to the present writer and to many persons who hold views similar to his. It seems to suggest that we are adherents of some strange new sect; whereas in point of fact we are conscious simply of maintaining the historic Christian faith and of moving in the great central current of Christian life.

Of course mere sectarians of other denominations than the Presbyterian would deny that Dr. Machen and his co-members are moving in the great central current of Christian life, and Dr. Machen would be compelled to deny that Catholics, say, are in that "central" current, but the orthodox of all the sects would declare for "the *historic* Christian faith." Omitting his strictures on his opponents and his arguments in support of his views, this is Fundamentalism, as defined by Dr. Machen:

> God is, indeed, according to the Christian view, immanent in the world; but He is also personally distinct from the world and from the finite creatures that He has made. . . .
>
> According to historic Christianity, all mankind are under the just condemnation of God, and are utterly helpless because of the guilt and power of sin. . . .
>
> God enveloped in a terrible righteousness, man an offender against His law and under His just wrath—these are the two great presuppositions of the historic Christian gospel. . . .
>
> We deserved eternal death, but the Son of God, who was Himself God, came into this world for our redemption, took upon Himself the just punishment of our sins, died in our stead on the cross, and finally completed His redeeming work by rising from the tomb in a glorious resurrection. There and there alone is found the Christian gospel; the piece of "good news" upon which all our hope is based.
>
> The redeeming facts upon which the Christian hope is based were things done by the Lord Jesus Christ, and those facts involve the entrance into the course of this world of the creative power of God; in other words, they involve the supernatural.

SCIENCE

The same number of *The Times* carries an article by Professor Vernon Kellogg, one of the best known scientists of the day. *The Times* introduces this article thus: "What Evolution stands for Now—the changes accepted since Darwin's time are presented by a Recognized Authority on the Subject." Professor Kellogg is equally clear and precise in his statements. He says:

> Evolution is defined in a score of ways. There is no accepted usage by which to define it in just one way. It is used in the titles of hundreds of books, and each book covers what it will. We need a general treaty of understanding. How can there be evolutionists and anti-evolutionists when there is no agreement between them as to what is meant by evolution?
>
> Evolution means to me, first, something of an explanation of why and how there are so many kinds of living creatures with all their varied

forms and manners, yet all striving for similar ends and with much commonness of methods. . . . And finally . . . it means to me something of an explanation of the likenesses and differences and the relationships between myself and all these other living things.

But evolution means to me only a part and not all of an explanation of these things. It is no ultimate explanation of these things; that is, of life itself and the final cause of the variety and yet identity of all life, including my own life. Evolution can be only a more or less immediate or detailed explanation of how, granted life, granted matter, granted energy, granted any existence of anything at all, and granted an ultimate cause or causes, the form and behavior of living can be and are as they are. It is an explanation of process, not of primitive cause. Evolution means outrolling, unfolding. It means a reasonable, satisfying, ennobling conception of life, a conception that gives life infinite promise . . . it runs naturally and logically from simple to complex, from the general to the special, from the lowly to the high, from amoeba—and simpler—to man.

Evolution means continuity, means transmutation, the origin of the new from the old; means change, continuous movement, gradatory development. It means genetic relationship, blood-cousinship, an all-embracing genealogy of life. It means the fundamental unity of all life, however varied the appearance and the manner of it in different living kinds and individuals. It means a continuous living stream varying in appearance in its different parts, but never really broken or with its parts really separated.

Modernism

Lastly, an Associated Press despatch of July 12 gives an interview with the Rev. George Craig Stewart, rector of St. Luke's Episcopal Church in Evanston, the fashionable Chicago suburb, on the subject matter of his recent booklet, "Evolution a Witness for God." Dr. Stewart's views may be fairly taken as representative of that extensive—perhaps preponderant—sentiment (or compromise) among Protestant clergymen just now designated as Modernism. Dr. Stewart is reported as saying:

I hold no static conception of the Bible, as I hold no static conception of life. The Bible is itself conspicuous evidence of the law of evolution. It was not created in a day, as the world was not created in a day. It has upon it the marks of the lower forms of man's primitive ideals, just as man bears upon him the physical marks of the lower forms from which this organism was evolved. . . .

The universe is immediately larger, and God is immediately larger and greater than any Hebrew prophet ever dreamed, and we have to thank modern science for stretching out the heavens, enlarging the horizons of creation and crowning God as the creator with many and more manifold crowns.

Evolution is not a thing. It is not a God. It is not a substitute for God. It never did anything. It never created anything. It has not added a featherweight of probability or reasonableness to materialism or atheism. There is nothing irreligious about evolution. It does not answer the 'who'

or the 'what' of creation; it does, however, throw light upon the 'how' of creation.

Truth from whatever horizon it comes must be welcomed, for truth in any and every form is of God, is a revelation of God, is a word of God. . . .

I am not ashamed to have a monkey for my ancestor, but I would be ashamed to claim kinship with a man who used his great gifts to obscure the truth.

Now, I do not say, nor does any anthropologist say that man sprang from any of the species of monkeys that are on earth to-day; no one claims he did.

The question, after all, is not where did man's body come from, but whence comes this difference between man and animal.

After all, the question is not one of origins but one of goals. What is the man reaching toward? What is his manifest destiny? He feels within him the struggle going on. . . . Every real man feels it. A warfare between the flesh and the spirit. . . .

And God is not away back yonder . . . he is within man. He is within all life, compelling life, moving it upward and ever upward and compelling and moving man to realize within himself ever more and more that divine life of which he is aware.

THE TRIPLE EVOLUTION

Students of the Wisdom-Religion, as recorded in the *Secret Doctrine* of H. P. Blavatsky, know that the only possible basis for reconciliation of the three prevailing views of God, of Nature, and of Man, as typified in Fundamentalism, Science, and Modernism, lies in a study and apprehension of the Triple Evolutionary Scheme whose philosophical, moral, and intellectual outlines are given, and whose applicability are enforced logically and scientifically as well as historically in the immense scope of her writings. She gives more facts than Darwin, more history than the theologians, more reasons than the modernists, more philosophy than all their ranks combined.

What is needed in the world today, by all the combatants, is precisely what is expressed in the noble sentence quoted from Professor Kellogg: *A Treaty of Understanding.* Were the genuine, the enlightened, the tolerant-minded of the exponents of all three views to meet upon the neutral but common ground of an attempt by each to understand the others, to grant as the first fundamental article of that treaty a mutual respect for each other's sincerity—all the rest would be easy. For in each, as the Theosophist knows, there are the same basic conceptions. The differences, and hence the antagonisms, are all derived from ignorance, from misunderstanding, from consequent exclusions and antagonisms.

What has been quoted will serve to indicate two things: (a) the permeation of the "fundamental propositions" of Theosophy in all ranks of thinking minds during the last generation; (b) the uni-

versal opportunity and duty of all Theosophists to continue the work of "spreading broadcast those fundamental ideas of the Wisdom-Religion, as recorded in the writings of H. P. Blavatsky and William Q. Judge."

Biblical Plagiarism

In strong contrast with the general Western belief that the only religion is the Mosaic-Christian sect, is the provable fact that most of the teachings of that sect are not only erroneous, morally and historically, but are wrong at second-hand as well. It can hardly now be disputed that practically all the teachings of the Old Testament were plagiarized from previous religions. The latest clause in the indictment is written by Marion H. Dunsmore, of the department of biblical literature at the University of Chicago, who shows the identity of Proverbs 20:17, 18, and Chapter I of the admonitions of Amenemopet, the Egyptian.

Bigotry Versus Bigotry

The Tennessee Scope's trial will have been decided by the time this appears in print. Whatever the decision, it is evident that the arguments on both sides form a strange maze of intolerance and delusions.

> Science cannot be studied without knowledge of evolution. Every important book in the last thirty years presents it, and, if not fully, accepts the theory. No one is bound to believe it: he is told of the theory to accept or reject as he pleases. No theological school of to-day would fail to teach "comparative religion." Even though the teachers may believe fully that the Christian religion is true and all others are false, the student must be informed on the main religions that have influenced man.
>
> If the teacher is left free, the pupil may be trusted to find the truth for himself. If he is to be fettered, there is no chance to get the truth. There are numerous and powerful agencies and organizations to see that all creeds, all political and social views, shall have a hearing. Must it be forbidden only in the schools? If it is forbidden in the school, how long will it be until the censor shall attack public and private libraries? How soon will we sort out the books and burn the dangerous ones with their authors as in the good old days? (Mr. Clarence Darrow.)

It will be of interest to compare Mr. Darrow's statement with the actual facts, inasmuch as Mr. Darrow accurately expresses the orthodox evolutionist view. In the first place, evolution, where taught, is seldom taught as theory, but is taught as fact, and woe unto the student who openly rejects or criticizes it.

As to "comparative religion" in theological schools of today, who will be ignorant enough or hypocritical enough to claim that Buddhism or Taoism, for instance, are presented to the Christian Theological student from an unbiased viewpoint, and with the object of giving him a foundation for choice between the two beliefs? And

"if the teacher is left free" that freedom will be used to teach what the teacher pleases and not to present comparative views.

UNFAIRNESS CEASETH NOT BY UNFAIRNESS

Mr. Darrow's demand that evolution have a hearing in schools has no justice behind it, for the simple reason that no other creed, to date at least, "has a hearing in the schools:" and it is a mere subterfuge to claim that evolution does not in every respect take the place and perform the function of a religion. The evolutionist's bias is all too clearly shown by the intention, concealed by some, avowed by others, but held by all, to "put evolution in the schools and keep the Bible out." If one is taught, the other should be. Until Theosophical doctrines dominate the race thinking, there will be no true religion and no *complete* evolution taught in schools. Until that time the only possible palliative for ignorance and prejudice would be to have religion taught as comparative religion, without distinction of creeds, and evolution taught as it is not now anywhere taught—as an unproven but probable theory. The student mind would thus be left with at least a modicum of free choice in its beliefs, and an approach to knowledge via the second and third objects of the Theosophical movement might be achieved.

A "REINCARNATION"

It is reported that almost immediately after the death of the priest, Father Ortiguera, Senorita Fraga, of Spain, underwent a complete transformation of personality, identifying herself with the deceased priest, of whose existence it appears she had had no previous knowledge. This is hailed as a "reincarnation" of the priest in the Senorita's body.

As evidence of reincarnation, this is on a par with the many "previous" personalities exhumed from the subconsciousness of hypnotic subjects by Col. Rochas and other experimenters. Senorita Fraga is perhaps unfortunate enough to have become a medium and to be victimized by a personality which objects to being reft from the flesh-pots of this mundane sphere, even though attachment thereto can be maintained only by vicarious gratification and potential mutual destruction.

REINCARNATION AND SCIENCE

Let any man deal with fixed ideas all his life, and he will inevitably suggest himself into a condition where, no matter what puzzles arise in his mind, any solution outside those fixed ideas will be contemptuously rejected; not because fallacies are found in it by rational processes, but because it is repugnant to what to him *seems* real.

What scientist has ever dealt with reincarnation by accepting it as a working hypothesis, and applying the test of the greatest

range of *explanations?* There is *evidence* in plenty; evidence physiological, psychological; evidence mental and moral. Science insists upon explaining all characteristics by heredity, deliberately blinking the fact that of all things in this world, heredity and all its mechanism of "genes" and the rest, is in direst need of explanation. The abnormalities in the law of heredity *must* be the result of obscure mendelian characteristics in the eye of science, even as the christian god, in the eyes of the believer, *must* exist, though all nature denies him.

But in the light of reincarnation, heredity ceases to be a puzzle, and also the deviations from it: the child geniuses like Robert Garcia, Helen Adam, Nathalia Crane, and Hilda Conkling; the psychological curiosities like mathematical geniuses, Blind Tom, John Lillie, and Henri Fabre. Any deviation from the average is the inevitable result of concentration on certain lines in previous lives. and this applies to intellectual monstrosities, as well as to Buddhas and Christs.

Gland Theories and Crime

A noted scientist has just stated, no less truly than tersely, that in the realm of gland experimentation what is needed is "more skepticism and less confidence." The modern school of alienists, who are fortunately losing ground as a result of egregious follies too much for even the capacious stomach of the modern public, teaches that a human being is a helpless and automatic machine, being exactly what the relationship between his glandular secretions makes him; and that a crime is therefore purely a chemical phenomenon. It is needless to say that this is welcome in the extreme to criminals and to would-be criminals. Like all such theories, approximately two-thirds of the pertinent facts have to be ignored, and in this case the whole existence of such a thing as a Soul in man has to be denied, along with all the evidence pointing to its presence.

Nevertheless, a recent survey of Texas prisons showed that two-thirds of the prisoners were mentally normal. A committee of investigation, in reporting, disagreed with the eugenists who consider criminality to be the result of incurable brain defects. As a matter of fact, however, the percentage of disease in criminals is much higher than that in normal citizens. With our usual method of regarding facts—that is to say, up-side-down and backwards—this is considered evidence that criminality results from disease and not the converse. However, a single well authenticated incident of a disease induced by mental suggestion or cured thereby would throw the whole case out of court, and set up as a most plausible and possible theory that disease results from a mental condition. Such instances are not few but legion. They are to be found in the annals of the S.P.R., in the phenomena of faith healing of all varieties, in

religious stigmata, hypnotic lesions and the entire *tutti quanti* of like phenomena. Stigmata are generally denied in spite of many historical cases, the latest known being that of Elena Ajello, of Italy, a religious enthusiast, who fell into a trance and forthwith developed the bloody stigmata of the crucifixion. (San Francisco *Examiner,* April 16, 1925.) This is probably the most common form of stigma and the entire mechanism of its operation is clear to the student of the *Secret Doctrine* and *Isis Unveiled.* It is plain evidence of a power within man superior to his physical mechanism.

It has been discovered, (*Science,* March 20, 1925) that while the physiological effect of drugs is the same on humans and animals, the lower animals are free from drug addiction of the type which seizes upon human beings. "The lower animal counterpart of the human cocaine psychosis has so far never been discovered;" but since science denies *in toto* the very existence of the basis in which such psychosis inheres, namely, the non-material soul, there is nothing surprising about this hiatus in its knowledge.

WHENCE?

If brain lesions and physical peculiarities, good and bad, are the product of conditions within the internal basis of consciousness, the existence of "hereditary" characteristics must also be dependent thereon—which brings us straight back to the heart of the doctrine of reincarnation. While the *sincere* skeptic will admit that there is much indirect evidence for reincarnation, he refuses to be convinced by the usual logical sequences. Nevertheless, upon occasion certain happenings occur which admit of no other explanation.

> Napoleon the First came in a family wholly unlike him in power and force. Nothing in his heredity will explain his character. He said himself, as told in the Memoirs of Prince Talleyrand, that he was Charlemagne. Only by assuming for him a long series of lives giving the right line of evolution or cause for his mind and nature and force to be brought out, can we have the slightest idea why he or any other great genius appeared at all. Mozart when an infant could compose orchestral score. This was not due to heredity, for such a score is not natural, but is forced, mechanical, and wholly conventional, yet he understood it without schooling. How? Because he was a musician reincarnated, with a musical brain furnished by his family and thus not impeded in his endeavors to show forth his musical knowledge. But stronger yet is the case of Blind Tom, a negro whose family could not by any possibility have a knowledge of the piano, a modern instrument, so as to transmit that knowledge to the atoms of his body, yet he had great musical power and knew the present mechanical musical scale on the piano. There are hundreds of examples like these among the many prodigies who have appeared to the world's astonishment. W. Q. Judge, *Ocean of Theosophy,* p. 86.

The Washington *Post,* March 25, 1925, adds another to the "hundreds." Mrs. C. D. Mallory, wife of the president of the Mallory steamship lines, encountered an eleven-year-old negro girl

who had never seen a piano, but at the first attempt was able to play with real talent. We defy all the cohorts of materialism to explain this except in one of two ways: either reincarnation is true or the story was fabricated. But there are too many of these stories, and too many of them verifiable by any man who has the open-mindedness and the courage to investigate. The time will come when it will be admitted, at least as a plausible hypothesis, that the soul of man is as old as the present constitution of matter and that its evolution has proceeded *pari passu* with the evolution thereof. An intuitional professor in *Science,* March 21, 1924, refers to a state in which "ages ago when chaos was becoming cosmos, most of the twin and triplet elements or isotopes were very intimately mixed."

> Neither Water, Air, Earth, (synonym for solids generally) existed in their present form, representing the three states of matter alone recognized by Science; for all these are the productions already recombined by the atmospheres of globes completely formed—even to fire—so that in the first periods of the earth's formation they were something quite *sui generis.* Now that the conditions and laws ruling our solar system are fully developed; and that the atmosphere of our earth, as of every other globe, has become, so to say, a crucible of its own, Occult Science teaches that there is perpetual exchange taking place in space of molecules, or of atoms rather, correlating, and thus changing their combining equivalents on every planet. Some men of Science . . . begin to suspect this fact, which has been known for ages to the Occultists. *S.D.* I, 142.

What is the cause of the forces behind this evolution of matter?

> It is through Fohat that the ideas of the Universal Mind are impressed upon matter. Some faint idea of the nature of Fohat may be gathered from the appellation "Cosmic Electricity" sometimes applied to it; but to the commonly known properties of electricity must, in this case, be added others, including intelligence. It is of interest to note that modern science has come to the conclusion, that all cerebration and brain-activity are attended by electrical phenomena. *S.D.* I, 85.

The entire history of the human soul is explained in these two extracts for those who, having eyes, are willing to see.

A Scientific Roll of Honor

Subtle indeed, but all important, is the distinction between the "heart doctrine" and the "eye doctrine." In the eyes of the world similar acts are of equal value. In the eyes of nature, and of Theosophy, the worth of an act is gauged by the motive behind.

If their own views be accepted, the ranks of modern science are composed almost solely of heroic, unpretending, and unrecognized devotees to the truth and to the service of humanity. Unfortunately, figures and facts show that the life of the average scientist is more pleasant and more sheltered than even that of the well-to-do portion of humanity, and that such martyrdom as is found in science is largely confined, first, to thousands of helpless animals offered up in

yearly holocausts upon the altars of vivisection, and to the masses of unthinking and trusting humanity who are led to participate in these sacrifices and in so doing often unknowingly pollute not only their own life streams but those of generations unborn.

However, if the motive be right and self-sacrifice but the measure of its power, then error itself becomes the pathway to wisdom. For the man, who, seeking to do right, falls into the wrong, will in this or other incarnations, find himself with eyes at length opened. And there are scientists worthy of any Theosophical roll of honor. Among these are Dr. Kohler, Prof. Bergonie, and Prof. Demenitroux, all of whom suffered death from mutilation foreknowingly and willingly through experimentation with X-rays. Dr. Baerg allowed the most deadly insects to bite him in order to observe the effects of their poison, instead of contenting himself with hypothetical conclusions arrived at from observations of "experimental animals." The self-sacrifice resulting in the elimination of yellow fever from Cuba is well known; and there are others.

In these days of superstition masquerading as religion, and materialism masquerading as science, any fruitful connection between Theosophy and the thinking of the race might well be despaired of, were there not such men as these in science, and were there not some few clerics both able and honest among the churches. Where motives and deeds are Theosophical, lack of Theosophical knowledge will never be fatal.

Atomic Dreams

As a result of experiments performed at the University of California, a hopeful newspaper promises an "industrial revolution" through extraction of atomic power, and further claims that "the nature of electricity is now known."

It is safe to say that no responsible scientist would sponsor the latter statement. As to the former, all such hopes were classified and disposed of in the course of H. P. Blavatsky's remarks upon Keely's "dynaspheric force."

> The discovery in its completeness is by several thousand—or shall we say hundred thousand?—years *too premature*. It will be at its appointed place and time only when the great roaring flood of starvation, misery, and underpaid labour ebbs back again—as it will when happily at last the just demands of the many are attended to; when the proletariat exists but in name, and the pitiful cry for bread, that rings throughout the world unheeded, has died away. This may be hastened by the spread of learning, and by new openings for work and emigration, with better prospects than exist now, *and on some new continent that may appear*. Then only will "Keely's Motor and Force," as *originally contemplated* by himself and friends, be in demand, because *it will be more needed by the poor than by the wealthy.—Secret Doctrine*, I, 563-4.